16 a

Festum Festorum:

OR, A

DISCOURSE

Touching the

Holy Feast

OF

EASTER.

SHEWING

How it may be ESTABLISHED For EVER.

By JOHN GADBURY, Student in Physick and Astrology.

——What Holy Institution soever Other Solemnities of the Year have received, some from the Apostles, and some from the Fathers of the Church in succeeding Ages; We may be sure that this Sacred Festival was Instituted by the Divine Authority of God, and of Christ himself. Bishop of *Durham's* Collect. of Dev. p. 223.

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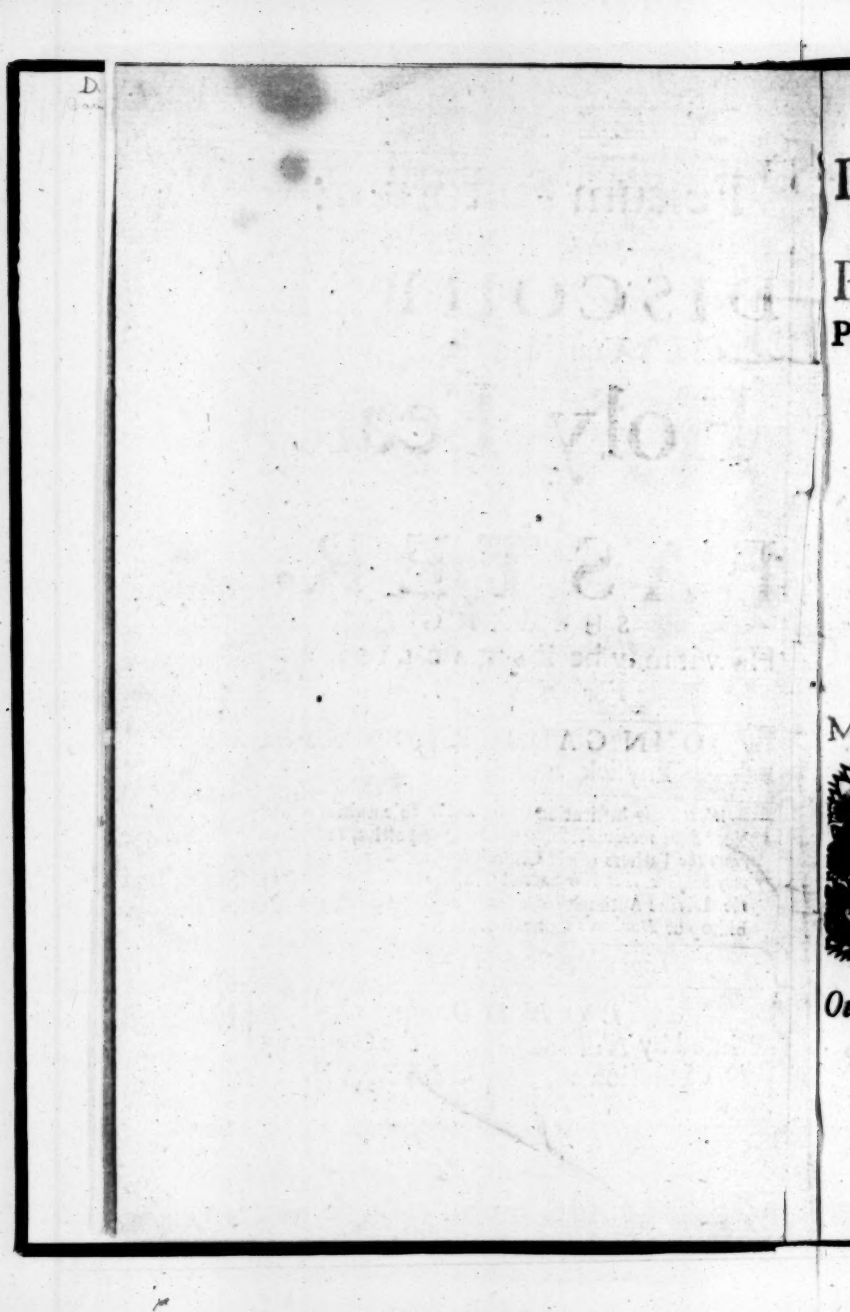

To My LORD, the

LORD HENRY;

EARL of

PETERBOROW,

Peer of *ENGLAND*, Lord *MORDANT*, Lord Baron of *TURVET*, *Groom* of the STOLE, and firſt *Gentleman* of His *Majeſty's* BED-CHAMBER, Lord *High-Steward* to the QUEEN, *Lord-Lieutenant* of the County of *NORTHAMPTON*: One of the Lords of His Majeſty's *Moſt Honourable* PRIVY-COUNCIL, and Knight of the moſt *Noble Order* of the GARTER. *Health*, *Happineſs*, and Length of Days be ever Wiſhed.

My LORD,

HAVING attempted a Task *of as great* Uſe *to the* CHRISTIAN CHURCH, *as of difficulty to perform*, viz. *The* Reformation *of Our* COMMON CALENDAR, *and*

The Epiſtle

a Right Stating of the Holy Feaſt of EASTER, (I hope,) for Ever, I do in all Humility caſt both my Self, and It at Your Lordſhips Feet, Imploring Your Honours Protection of both, ſo far only as Your Lordſhip ſhall judge the Work, and Authour Deſerving. It is a Subject that hath cauſed more Heats in the Primitive Times, than any Other, and not without the Expence of much SWEAT and BLOOD; So Zealous were the Antient Chriſtians in Contending for the TRUTH. This Method Once Embraced, as I hope, and am ſure it will the ſooner for Your Lordſhips Owning, there will never need any more Quarrels or Contentions about it.

You are, (My Lord,) One of the Greateſt Stars in our Britiſh Hemiſphere,

ſphere, *and move in an* ORBE *of* Honour *very near unto Royal* PHÆBUS *himſelf. Nay, I muſt, in all* Humility, *beg leave to remember the* (Unthinking *part of the*) World, *That, to your very* Great Honour *now, and* Greater Glory *in Ages to come,* Your Lordſhip *was Once nearly* Eclipſ'd *with Him too; Being Conſtrain'd to an* Unſeaſonable Travel *in your* Elder years *for the* Security of your Life and Liberty, *when both were boldy* ſtruck at *by the* EXCLUSIONERS *of our late* Perilous Times, *that bid ſo* Fair *for the* Unhinging *of the* GOVERNMENT *it ſelf.*

Theſe things, (My Lord,) *then being true, Your* Lordſhip *is the moſt* Fit *of any,* (*if at leaſt you ſhall judge my*

Mean,

Mean, but Well-meant Pains, *worthy ſo great regard,*) *to bring this* Mercurial Diſcovery *to the* KINGS *moſt* ROYAL EAR. *The Gogitating* HERMES *ſometimes makes* MONARCHS *ſhine as* Glorioufly, *as the Valiant and Commanding* Mavors: *And the* Ever Famous JULIUS CÆSAR *derives as* Laſting, (*I will not ſay ſo* Great,) an Honour *from his* Correction *of the* CALENDAR, *as from his* Victory *obtain'd in the* Pharſalian Field.

And if this my Minute Attempt *happen to be but* Embraced *by your* Lordſhip, *I ſhall then hope to live to ſee* MENSIS OCTOBRIS, (*in our* BRITISH CALENDAR, *at leaſt,*) Exchange *its* Name,

Name, for that more Glorious *and* Auſpicious *One, of* MENSIS JACOBI: *To which* Remarkable Month *your* Lordſhip *hath a more then* Ordinary Title, *as being moſt* happily Born *therein, and on a* Day *ſo near the* beſt of KINGS, *and in* Conjunction *with a* Moſt BLESSED EVANGELIST, *though in* Different years.

Pardon, (My Lord,) *I beſeech you, my* Great Confidence, *in preſuming to* Think *That any thing I am able to* Write *ſhould be Worthy of your* Lordſhips Notice. *And if* This *my* Humble ESSAY *ſhould fail of a* General Approbation, *Let it, however,* (*with your* Lordſhips Noble Favour,) *ſtand me in this ſtead,* viz. *to Tell the* World, *and your* Lordſhip, *how*

how much I am, (according to my mean Talent,) *willing to promote the* Engliſh Honour, *and alſo, in a* Juſt *and* Grateful Duty *to your* Lordſhip, *Record my ſelf, by many Obligations,*

(My LORD,)

Your Lordſhips

Meaneſt Servant,

And Ever

Faithful Honourer,

JOHN GADBURY.

Feſtum Feſtorum:

OR, A

DISCOURSE

Touching the

ORIGEN and END

Of the HOLY FEAST of

EASTER.

OF all the *Feaſts* belonging to the *Chriſtian Calendar*, we ſhall not incur *Errour*, if we Affirm, That the *Holy Feaſt* of EASTER is the *Chief*: It being as Ancient as our *Bleſſed Saviour's Reſurrection*; In memory whereof, it was declar'd, and inſtituted to be *kept Holy*, (ſaith St. *Auguſtine*:) And, by virtue

virtue thereof, all the SUNDAYS in the *Year* beſides. It is by the *Primitive Fathers*, (as liberally quoted by the late Learned and Reverend *Biſhop of Durham*,) termed the FEAST of FEASTS, and the *Solemnity* of all *Solemnities*. And, hence it is that the learnedſt *Divines*, (though of *Different Opinions*, I muſt not ſay of *Different Churches*, for CHRIST hath but ONE CHURCH on *Earth*.) do therefore with the *Antients* term it, and that very juſtly----

The KING *of* DAYS, *and* QUEEN *of* FEASTS.

As for the *Name* thereof, that is a compellation made up of a *German*, and an *Engliſh* word, *viz. Oeſt*, and *Star*: The former of which the *Saxons* brought in uſe among us, *viz. Oeſt* ſignifying ARISING, or the EAST. For that the *Sun*, and all the *Stars* do *Ariſe*, or firſt ſhew themſelves in the EAST. The later, *viz. Star*, alludes to our Bleſſed *Saviour*, the *Bright*, and MORNING-STAR, whoſe *Reſurrection*, or *Ariſing*

ſing from the GRAVE, was perform'd on this *Day*, for the *Salvation* and *Juſtification* of all the *Sons* of *ADAM*, who claim the *Benefit* thereof by a True and Lively FAITH.

Our *Engliſh* Gloſſographer, (Mr. *Blunt*) ſays, That EASTER is ſo named of EOSTER, a Goddeſs of the *Old Saxons*, whoſe *Feaſt* they kept in *April*. *Verſtegan* ſays the ſame; and affirms, moreover, that at this preſent in *Saxony*, this FEAST is called OSTERN, which comes of OSTERMONÆT; their, and our *Old Name* of APRIL; in which Month this Glorious *Chriſtian Feaſtival* moſt commonly happens. Howbeit, at ſometimes we know it ſhifts place, according to the *Moon's* Motion, the *Epact*, &c. on which it depends, and ſo may come to fall in MARCH, as in this Year 1687. it does. Indeed this *Sacred Feaſt* of EASTER hath certain *Limits* aſſign'd, which (without an *Alteration* by *Authority*) it can neither *Tranſgreſs*, or *Tranſpaſs*; and commonly

monly it makes its *Progreſs* or *Perambulation* between the 22*th.* day of MARCH, and the 26*th.* day of APRIL, according to the *Cycles*, &c. on which it depends; and can therefore never go *below* the FORMER, or aſcend *beyond* the LATER. And, becauſe the *Boundaries* of this *Holy Feaſt* are not commonly known, I will here preſent you with a *Table* of its proper *Limits*, (according to the old *Julian Correction*) as I find it in that excellent *Collection* of DEVOTIONS, publiſhed by the late Right Reverend *Biſhop of Durham*.

Gold. Num.	Eaſter Limit		Gold. Num.	Eaſter Limit	
1	April,	5	11	April,	15
2	March,	25	12	April,	4
3	April,	13	13	March,	24
4	April,	2	14	April,	12
5	March,	22	15	April,	1
6	April,	10	16	March,	21
7	March,	30	17	April,	9
8	April,	18	18	March,	29
9	April,	7	19	April,	17
10	March,	27			

☞ Here

☞ Here you are to obſerve, That *Eaſter Sunday* is not in this *Table* ſet down againſt each *Golden Number*, but the *Eaſter Limit* only. And that it is the *Sunday* following the ſaid *Eaſter Limit*, which is always EASTER DAY with us here in *England*. As for Example.

In this Year 1687. the *Golden Number* is 16. now entring the *Table* under the Title of *Golden Number*, with 16. againſt it toward the right hand, I find *March* 21. which is the *Eaſter Limit* for this *Year* Now *March* the 21. happens on a *Monday*, ſo that the *Sunday* following, which is *March* the 27*th*. muſt be EASTER DAY. But if the *Limit* fall on a *Sunday*, it muſt not then be EASTER DAY, but the *Sunday* following always. *Et ſic de cæteris.*

But to dilucidate this matter a little further; You may pleaſe to obſerve, That the *Golden Number* is the ground of the EASTER LIMIT, with regard had to the *New*, or *Full Moon* happening ſomewhat before, or after the VERNAL EQUI

EQUINOX. And in the *Common-Prayer-Book*, Printed *Anno* 1662. You have this plain and general *Rule* laid down for the conſtant finding of EASTER.

> EASTER DAY *is always the firſt Sunday after the firſt* FULL MOON; *which happens next after the One and Twentieth day of* MARCH.

Where you are to Note, That the *Full Moon* here mention'd, is not the true *Oppoſition* of the *Luminaries* in an *Aſtrological*, but in an *Eccleſiaſtical ſenſe* only; as it has been expreſs'd in *Common-Prayer-Books* formerly, and is particularly mention'd in the MASS-BOOK Printed by *Kingſton* and *Sutton*, in *Quarto*, at *London*, *Anno* 1555. which was the ſecond year of *Queen* MARY; the Title whereof is, *Miſſale ad uſum Eccleſiæ Sarisburienſis.* In which is taught how to find EASTER DAY by *New*, or *Full Moons*, with theſe Directions.

Carmina

Carmina docentia per Novilunia *invenire* Paſcha.

Poſt regum feſta, *quære* Novilunia *trina*,
Poſt Dominica *tertia*, Paſcha *ſacrum Celebra.*

Aliud. *Poſt veris* Æquinoctium *quære*
Plenilunium:

Et Dominica *proxima ſacrum celebra* Paſcha
Non verius inveniens, ſi mille legas codices.

The *New Moon*, (I ſay) here meant, is not the true *Ecliptical* Conjunction of the SUN and MOON, but the *Day* only of the MOON's Mean Conjunction, as it was above 1300 years ago, and is in that *Book* found meerly by taking the *Day* againſt which the propoſed *Year's* GOLDEN-NUMBER ſtands in the *Margin* of each *Month*. For the *Calculator* of that CALENDAR knew well enough that That day would be *four Days* after the NEW MOON of his own time, agreeable to the φασις, or *firſt appearance* of the MOON,

MOON, and therefore directs us to begin at the *Day* ſo found, and to tell upwards a *Syllable* to each *Day*, ſaying, *In Cœlis eſt hic*; which if you do, the Syllable *hic*, will fall *four Days* above your GOLDEN-NUMBER, and there ſhew you the *Day* of NEW MOON for your time.

The FULL MOON meant in thoſe *Verſes* are not ſo much as *preciſe Day* of the *mean Oppoſition* of the SUN and MOON, but are to be found in this manner. To the *Day* of that *Antient* NEW MOON found by the GOLDEN-NUMBER add 13. ſo have you the 14*th*. day of that Eccleſiaſtick CYCLIC Month. For, the GOLDEN-NUMBER of any year ſet to ſome *Day*, between *March* the 7*th*. and *April* the 6*th*. declares that *Day* to be the *Eccleſiaſtical beginning of the year*. And the grounds of this CYCLE are theſe, --*March* the 21*ſt*. was accounted the *Day* of the VERNAL ÆQUINOX, (as yet it is with thoſe that follow the ROMAN CORRECTION.) Now if this

(*viz.*)

(*viz.* *March* 8. the day ſucceeding the Boundary, *March* 7.) be the Earlieſt NEW MOON that can be admitted for a *Firſt Month*, or the *beginner* of the *Eccleſiaſtical year*: The next years FIRST MONTH will begin with *March* 27. And the Third years FIRST MONTH will begin *March* 16. The Fourth years FIRST MONTH on *April* the 4*th.* and ſo in order, as is here ſet down.

March.	*Apr.*	*March.*	*March*	*March.*
8.27.16.	4.	23.12.31.	20.9.	28. 17.

Apr.	*March.*	*Apr.*	*March.*	*March.*
5.	25. 14.	2.	22. 11.	30. 19.

And then *March* the 8*th.* again, as at the firſt. The MOON returning after 19. years very nearly to the ſame place again, as the *Greeks* had been taught long before they were CHRISTIANS; and as *Aſtronomy* alſo at *this day* demonſtrates.

I ſhall not here trouble my ſelf to tell you why theſe 19. *ſeveral Limits*, or *Be-*

ginnings of the FIRST MONTH were not (always) reckon'd in this order: For then I muſt alſo undertake to ſhew you how the CALENDARS in *Miſſals* and *Common-Prayer-Books* were *made*; and likewiſe how they came to *differ*. (A great unhappineſs ſure, to all that love Unity!) But this is certain, that the CALENDAR in our *Common-Prayer-Book*, in the Edition of 1662. hath its RED NUMBERS reſtored to it; (in which there is no harm,) and the true Eccleſiaſtical NEW and FULL MOONS, with their aſſiſtance, are truly ſtated, as in this following Table.

Aur. Num.	16. 5. 13.	2. 10. 18. 7.
N. Moon. *Mar.*	8. 9. 11.	12.14.16.17.
F. Moon. *Mar.*	21.22.24.	25.27.29.30.

Aur. Num.	15. 4.12. 1.	9.17. 6.14	3. 11. 19. 8.
N. M. *Mar.*	19.20.22.23.	25.27.28.30.	31. 2. 4. 5.
F. M. *April.*	1. 2. 4. 5.	7. 9. 10. 12.	13.15. 17.18

Thus

And thus we have explain'd unto you the 19. EASTER LIMITS, according to *Eccleſiaſtical appointment*: Which many not knowing, are apt to quarrel with *Aſtrologers* about the right timing of this HOLY FEAST in their *Almanacks*. Theſe are the *Boundaries* of EASTER, even as the *26th.* of *November* is the LIMIT of ADVENT; upon which day *Advent-Sunday* never falls, but as ſoon after as may be. And EASTER you ſee hath every year a different LIMIT; upon which this FEAST is not to be celebrated, though it ſhould fall on a SUNDAY, but upon the next SUNDAY following. Unleſs Men will wilfully oppoſe the Eſtabliſhment which *Authority* hath made, (as ſome conceited perſons ambitiouſly do,) which is not only *unſafe*, but very *bold* and *temerarious*.

And, here we may further *obſerve*, That theſe LIMITS do not oppoſe thoſe ſet down by the late mention'd Renowned PRELATE, but are the ſame with His,

in reſpect of the FULL MOON; but in regard of the NEW MOON, much larger, as any one but meanly skill'd in *Numbers* may by Inſpection perceive.

The beforeſaid Right Reverend BISHOP, according to theſe LIMITS calculated an EASTER TABLE for 80. years, beginning *Anno* 1665. and Printed it with his *Devotions*. But becauſe it is the ſame with my EASTER TABLE, ſupputated for Two Hundred and odd years, (in reſpect at leaſt of the *Time unexpired*,) I forbear Re-printing thereof, and ſhall here preſent you with an *abſtract* of my own *Eaſter Table*.

An

An EASTER TABLE accommodated to the *Julian* and *Gregorian* Accounts for 204 years, beginning *Anno* 1677.

Anno Chri.	*Julian* Account.	*Gregorian* Account.
1677	*April* 14	*April* 18
1678	*March* 31	10
1679	*April* 20	2
1680	11	21
1681	3	6
1682	16	*March* 22
1683	8	*April* 18
1684	*March* 30	2
1685	*April* 19	21
1686	4	14
1687	*March* 27	*March* 30
1688	*April* 15	*April* 18
1689	*March* 31	10
1690	*April* 20	*March* 26
1691	12	*April* 15
1692	*March* 27	6
1693	*April* 16	*March* 22
1694	8	*April* 11
1695	*March* 24	3
1696	*April* 12	22
1697	4	7
1698	24	*March* 23
1699	9	*April* 19
1700	*March* 31	10
1701	*April* 20	23
1702	5	15
1703	*March* 28	7
1704	*April* 16	*March* 22
1705	8	*April* 11
1706	*March* 24	3
1707	*April* 13	*April* 23
1708	4	7
1709	24	*March* 23
1710	9	*April* 19
1711	1	4
1712	20	23
1713	5	15
1714	*March* 28	*March* 31
1715	*April* 17	*April* 20
1716	1	11
1717	21	*March* 27
1718	13	*April* 16
1719	*March* 29	8
1720	*April* 17	*March* 23
1721	9	*April* 12
1722	*March* 25	4
1723	*April* 14	24
1724	5	15
1725	*March* 28	*March* 31
1726	*April* 10	*April* 20
1727	2	12
1728	21	*March* 27
1729	6	*April* 16
1730	*March* 29	8
1731	*April* 18	21
1732	9	12
1733	*March* 25	4
1734	*April* 14	24
1735	6	9
1736	25	*March* 24

Anno Chri.	Julian Account.		Gregorian Account.	
1737	April	10	April	20
1738		2		5
1739		22		25
1740		6		16
1741	March	29		1
1742	April	18		21
1743		3		13
1744	March	25		4
1745	April	15		17
1746	March	30		9
1747	April	19	March	25
1748		10	April	13
1749	March	26		5
1750	April	15		25
1751		7		10
1752	March	29		1
1753	April	11		21
1754		3		13
1755		23	March	22
1756		14	April	17
1757	March	30		9
1758	April	19	March	25
1759		11	April	7
1760	March	26		5
1761		15		22
1762		7		10
1763	March	23		2
1764	April	11		21
1765		3		6
1766		23	March	22
1767		8	April	18
1768	March	30		2
1769	April	19		22
1770		4		14
1771	March	27	March	30
1772	April	15	April	18
1773	March	31		10

Anno Chri.	Julian Account.		Gregorian Account.	
1774	April	26	March	26
1775		12	April	15
1776		3		6
1777		16	March	22
1778		8	April	18
1779	March	31		3
1780	April	19		22
1781		4		14
1782	March	27	March	30
1783	April	16	April	19
1784	March	31		10
1785	April	20	March	26
1786		12	April	15
1787	March	28		7
1788	April	16	March	22
1789		8	April	11
1790	March	24		3
1791	April	13		23
1792		4		7
1793		24	March	23
1794		9	April	19
1795		1		4
1796		20	March	29
1797		5	April	15
1798	March	28		7
1799	April	17		20
1800		8		11
1801		24		3
1802		13		23
1803		5		8
1804		24	March	23
1805		9	April	19
1806		1		4
1807		14		24
1808		5		15
1809	March	28	March	31
1810	April	17	April	20

Anno Chri.	*Julian* Account.		*Gregorian* Account.	
1811	*April*	2	*April*	12
1812		21	*March*	27
1813		13	*April*	16
1814	*March*	29		8
1815	*April*	18	*March*	24
1816		9	*April*	12
1817	*March*	25		4
1818	*April*	14		24
1819		6		9
1820	*March*	28	*March*	31
1821	*April*	10	*April*	20
8822		2		12
1823		22		25
1824		6		16
1825	*March*	29		8
1826	*April*	18		21
1827		3		13
1828		25		14
1829		14		24
1830		6		9
1831		19	*March*	25
1832		10	*April*	21
1833		2		5
1834		22		25
1835		7		17
1836	*March*	29		1
1837	*April*	18		21
1838		3		13
1839	*March*	26	*March*	29
1840	*April*	14	*April*	17
1841	*March*	30		9
1842	*April*	19	*March*	25
1843		10	*April*	14
1844	*March*	26		5
1845	*April*	15		25
1846	*April*	7	*April*	10
1847	*March*	23		2
1848	*April*	11		21
1849		3		13
1850		23	*March*	22
1851		8	*April*	18
1852	*March*	31		9
1153	*April*	19	*March*	25
1854		11	*April*	14
1855	*March*	27		6
1856	*April*	15		25
1857		7		10
1858	*March*	23		2
1859	*April*	12		22
1860		3		6
1861		23	*March*	22
1862		8	*April*	18
1863	*March*	31		3
1864	*April*	19		22
1865		4		14
1866	*March*	27	*March*	30
1867	*April*	16	*April*	19
1868	*March*	31		10
1869	*April*	20	*March*	26
1870		12	*April*	15
1871	*March*	28		7
1872	*April*	16	*March*	22
1873		8	*April*	18
1874	*March*	31		3
1875	*April*	13		23
1876		4		14
1877	*March*	27	*March*	30
1878	*April*	16	*April*	19
1879		1		11
1880		20	*March*	26

This Table needeth no Explanation; we will therefore proceed in our Diſcourſe of this *Holy Feaſt*: And that we may be the more plainly underſtood, let it be remembred, that there are *Three kinds* of EASTER, *viz.*

The PASCHA { *Hebræorum*, or the Jewiſh / *Verum*, (I wiſh it were ſo) / or our / *Novum*, or the *Gregorian* } EASTER.

I. The *Paſcha Hebræorum*, or *Jewiſh Eaſter*; which was called the PASSOVER (as ſome obſerve) from the Hebrew word *Pæſach*, which ſignifies to *Leap*, or to *Paſs over*, or *beyond*. [As our EASTER doth *Leap*, or *Paſs* from one *Week*, *Month* or *Day* to another, every year.] And it was inſtituted, *Anno Mundi* 2447. and ordained to be Celebrated from the 15*th*. day of the *Firſt Month* called ABIB, (or *March*) to the 21*ſt*. day of the ſame Incluſive. *i. e.* for VII. days together. Yet ſo, as that the 15*th*. day, and 21*ſt*. day were held *more Sacred* then the reſt.

We

We may take notice, That ABIB, or *March* is juſtly called the *Firſt Month* of the *Year*, by reaſon of the VERNAL EQUINOX its falling therein: In Honour whereof, (the *Year* at that time being *Renewed* unto us, and *Nature* preſenting us with a new delightful *Spring*,) KINGS formerly were uſed to *date* their REIGNS thence, as this Holy PASCHAL FEAST took its beginning: Whence one wittily writes——

Of Months, *and of* New Fruits *is* ABIB *Father*,
Kings Reigns *were* Reckon'd *thence*, *and* Feaſts *together*.

The VII. Days were alſo called the *Feaſt of Azymes*; *viz.* A time in which it was not *Lawful* to eat *Unleavened Bread*; and the *Firſt* of the *Paſcha*, or EASTER, καὶ ἑξοχὼ, becauſe that thereon the PASCHAL LAMB was *Slain*, and *Eaten*, as a Type of our *Ever Bleſſed Sa-*

viour's Paſſion and Reſurrection: Who, as he was the *Lamb* of *God*, *ſlain* from the Beginning of the World for *Salvation* to all the *Sons* of *ADAM*, ſo he took away the *Sins* of the *World*, from all thoſe that truly BELIEVED on him. But the *Subſtance* having thus appear'd to us, we muſt not JUDAIZE, and ſtill reſt in the *Type*: (*i e.*) we ought no longer to celebrate the *Paſſover* after the *Jewiſh*, but CHRISTIAN *Inſtitution*.

I remember to have read ſomewhere of a *Holy Father* (I think 'twas S. *Ignatius*) who ſays, *He that keeps* EASTER *after the manner of the* JEWS, *is a Companion of them that* kill'd *our* SAVIOUR. But the ſaying ſeems ſomewhat too ſtrict, at leaſt in my Opinion; ſince to Commemorate the FEAST at all, is a *Duty* of RELIGION, and beſpeaks a Veneration to the Memory of our *Saviour* (whether in *Type*, or *Perſon*,) in ſuch as obſerve it *Religiouſly*, though they do not Celebrate it as they ought: 'Tis the *Work* or *Buſineſs* of

of RELIGION to enjoyn, and practice the keeping thereof; but 'tis a MATHEMATICAL *performance* to appoint the right *Time* of its Obſervation.

II. The *Paſcha Verum*: (for ſo it was, and ſometimes, (yet but ſometimes,) is ſtill ſo,) or That EASTER, which we obſerve, (if we believe ANTIQUITY) was firſt ordained 322. years *poſt Chriſtum*, or after the *Birth* of our BLESSED SAVIOUR. For CONSTANTINE *the Great*, that *God-like Chriſtian Emperour*, (who, as Hiſtory informs us) had ſo great an Honour for the *Reſurrection of our Crucify'd Lord*, that on *This Day* he aroſe, and *beſtowed* the richeſt *Gifts* and *Bounties* all over his EMPIRE. And from His Example, his *Succeſſors* were wont to *Releaſe* all PRISONERS on this day, excepting ſuch as were *Guilty* of *Murther*, or ſome other very *Hainous Crime*. And in the purer times of Chriſtianity, CHRISTIANS were conſtantly accuſtomed joy-

fully to *Greet* each other, with an Ἀνεστη, *Chriſt is riſen.* And the uſual Reſponſe was, *Chriſt is riſen indeed.* Nay, thoſe that were *Enemies* at this time, were *Reconciled* by the only *Pious Amulet* of a *Surrexit Chriſtus*, and ſo became *Friends* again. Oh! that ſo Divine and Heavenly a Practice were Reviv'd among us! This *Noble Emperour*, I ſay, taking notice of *divers Errours*, and Contentions which conſtantly happen'd among *Chriſtians*, after the days of the *Apoſtles*, about the *Celebrating* of this HOLY FEAST of our *Saviour's Riſing from the Grave*; Aſſembled from all *Nations* 318 *Biſhops*, and other *Learned Perſons*, as well *Greeks*, as *Latines*, and *Ægyptians*; ſuch as could withal well determine of the *Motions* of the *Heavenly Bodies*, upon which this HOLY FEAST depends: Among whom, EUSEBIUS Biſhop of *Cæſarea* was chief; He being a moſt *Excellent Aſtronomer*, and *Mathematician.* And he kept them together near *two years* at his own proper Coſts and Charges. And

And lo! in the year 323. they Inſtituted a NEW GOLDEN-NUMBER, differing from that in uſe among the *Romans*; by which *New Number* or *Cycle*, this FEAST was appointed to be *Celebrated*, not preciſely upon the firſt FULL MOON of the FIRST MONTH, (as before you heard) or after the VERNAL ÆQUINOX, leſt the World ſhould thereby be taught to *Judaize*, afreſh, (as St. *Auſtin* well obſerves) but, *ſtatim poſt* preſently after, *viz.* upon the *Sunday* next following the firſt FULL MOON, that ſhould happen after the VERNAL ÆQUINOX. *Terminis Paſchalis* (*inquit* Scaliger) *eſt quarta decima Luna menſis, Paſchalis Chriſtiani ſeculo* Conſtantini *Magni.*

But this Inſtitution of EASTER, as if begun under a *Moveable Horoſcope*, (to ſpeak like an *Aſtrologer.*) was not continued above Seven years after the great *Council of Nice.* For *Anno* 330. *poſt Chriſtum*, there aroſe many *Differences* between

tween the *Greeks* and *Romans* about it: Which *Controverſie* growing unto ſo great an *height*, and ſo many difficulties ſtarted therein; (Good ASTRONOMERS ſure were very ſcarce in thoſe Days) that it continued near 200 *Years* before it could admit of any *Reconciliation*: To the great *Grief* and *Trouble* of CHRISTIANS, and *Scandal* of CHRISTIANITY.

But at length, for the quieting of all Contentions about this SACRED FEAST, in the time of JUSTINIAN the *Emperor*, *viz.* 527. there aroſe one DIONYSIUS ABBAS, a Noble *Roman*, (and one certainly *Inſpir'd by God*, for ſo good and glorious a WORK!) And he taking into conſideration the many ERRORS broached about this HOLY FEAST, began to frame Tables of EASTER, according to the mind of the *former Council*; which he compleated *Anno* 532. *poſt Criſtum*. And ſo happy and fortunate was the Noble *Dionyſius* in this his performance, That, the

the great *Council* of *CHALCEDON* being ſatisfied with the Truth and Excellency thereof, were pleaſed not only to approve of, and own it, but alſo to Enact, *That whoſoever held any other* EASTER, *than that which was appointed by the Statutes of* Rome, *to be obſerv'd, ſhould be reputed and proceeded againſt as an* HERETICK.

But before I proceed any further, I conceive it requiſite, for the ſatisfaction of thoſe that are unacquainted with the *Antiquity* and *Honour* of this SACRED FEAST; and of the many *Troubles* that have invaded the *World*, by reaſon of its not being truly Obſerved, or Celebrated, to tranſcribe a *few lines* from the Learned Dr. *CAVE*, in his *Primitive Chriſtianity*, concerning this matter, *viz.*

'Of all the FEASTIVALS obſerved 'in the *Chriſtian Church*, EASTER chal-'lenges the *precedence*, both for its *Anti-'quity*, and the great *Stirs* about it; that 'in, and from the very times of the

APO

'APOSTLES (beſides the weekly re-
'turns of the *Lord's Day*,) there has been
'always an *Anniverſary Feſtival* in me-
'mory of CHRIST's RESURRECTION,
'no Man can doubt that has any inſight
'into the *Affairs* of the ANTIENT
'CHURCH. All the *diſpute* was a-
'bout the *particular time* when it was to
'be kept; which became a matter of as
'famous a *Controverſie*, as any that in thoſe
'*Ages* exerciſed the *Chriſtian World*. The
'ſtate of the Caſe was briefly this: The
'*Churches of Aſia* the Leſs kept their EA-
'STER upon the ſame day whereon the
'*Jews* Celebrated their PASSOVER,
'*viz.* upon the Fourteenth Day of the
'Firſt Month (which always began with
'the *appearance* of the MOON,) moſtly
'anſwering to our *March*; and this they
'did upon what Day of the Week ſoever
'it fell, and hence were ſtiled *Quarto*
'*Decimans*, becauſe keeping EASTER
'*Quarto decima Lunæ*, upon the Four-
'teenth Day after the φασις, or *Appearance*
of

'of the MOON. The other *Churches*,
'and eſpecially thoſe of the WEST, did
'not follow this Cuſtom, but kept EA-
'STER upon the *Lord's Day* following
'the Day of the *Jewiſh Paſſover*; part-
'ly the more to *Honour* the *Day*, and
'partly to diſtinguiſh between JEWS
'and CHRISTIANS: The *Aſiaticks*
'pleaded for themſelves the *practice* of
'the *Apoſtles*: POLYCARPUS, Biſhop of
'*Smyrna*, who had liv'd and convers'd
'with them, having kept it upon that
'Day, together with St. JOHN, and the
'*reſt* of the *Apoſtles* as IRÆNEUS,
'(who himſelf knew *Polycarpus*, and
'doubtleſs had it from his own mouth,)
'ſpeaks in a Letter about this very thing,
'though himſelf was on the other ſide.
'And POLYCRATES in a Letter to the
'ſame purpoſe, inſtances, not only in St.
'JOHN, but St. PHILIP the *Apoſtle*, who
'himſelf, and his whole *Family* uſed to
'keep it, from whom it had been con-
'vey'd down in a conſtant and un-inter-

'rupted *Obſervance* through all the *Bi-*
'*ſhops* of thoſe places, ſome whereof he
'there Enumerates; and tells us, That
'*Seven Biſhops* of that place in a *conſtant*
'*Succeſſion*, had been his Kinſmen, and
'himſelf the *Eighth*; and that it had ne-
'ver been kept by them upon any other
'Day: This we are not ſo to under-
'ſtand, as if St. JOHN, and the *Apoſtles*
'had Inſtituted this FEASTIVAL, and
'Commanded it to be obſerved on that
'Day, but rather that they did it by way
'of *Condeſcention*, accommodating their
'Practice in a matter Indifferent to the
'humour of the JEWISH CONVERTS,
'(whoſe number in thoſe Parts was very
'great) as they had done before in ſeve-
'ral other Caſes, and particularly in ob-
'ſerving the *Sabbath*, or *Saturday*. The
'*other Churches* alſo, (ſays *Euſebius*,) had
'for their Patronage an APOSTOLICAL
'TRADITION, or at leaſt pretended it;
'and were the much more Numerous
'Party. This *Difference* was the *Spring*

'of

'of great *Bluſters* in the *Church*; for the 'Biſhops of Rome ſtickled hard to impoſe 'their *Cuſtom* upon the *Eaſtern Chur-* 'ches; whereupon *POLYCARPUS* 'comes over to *Rome*, to confer with '*ANICETUS*, who was then *Biſhop*, 'about it; And though they could not 'agree the matter, yet they parted fairly. 'After this *Pope Victor* renew'd the *Quar-* 'rel, and was ſo fierce and peremptory 'in the Caſe, that he either actually did, 'or ſeverely threaten'd to *Excommunicate* 'the EASTERN CHURCHES, for ſtan- 'ding out againſt it. This *Raſh*, and 'Bold attempt, was ill reſented by the So- 'ber, and Moderate Men of his own 'Party, who writ to him about it; and 'particularly *IRÆNEUS*, (a Man, 'as *Euſebius* notes, truly anſwering his 'Name, both in his *Temper*, and his *Life*, 'QUIET *and* PEACEABLE,) who grave- 'ly reproved him for *Renting* the *Peace* 'of the CHURCH, and troubling ſo ma- 'ny *Famous Churches* for obſerving the

'*Cuſtoms* derived to them from their 'ANCESTORS; with much more to 'the ſame purpoſe. But the ASIAN BI-'SHOPS little regarded what was either 'ſaid, or done at *Rome*, and ſtill went on 'in their *old Courſe*, though by the dili-'gent Practices of the other Party, they 'loſt ground; but yet ſtill made ſhift to 'keep the Cauſe on Foot, till the coming 'of *CONSTANTINE*, who finding 'this *Controverſie*, amongſt others, much 'to *diſquiet* the *Peace* of the CHURCH, 'did for this, and ſome other *Reaſons*, 'Summon the *Great Council* of *NICE*; 'by whom this Queſtion was ſolemnly 'determin'd, and EASTER ordain'd to 'be *kept* upon One, and the ſame Day 'throughout the World, not according 'to the *Cuſtom* of the JEWS, but upon 'the LORD's DAY; and this *Decree* Ra-'tify'd and Publiſh'd by the *Imperial Let-'ters* to all the CHURCHES. Thus far 'this Learned Author, *Prim. Chriſt.* Part '1. cap. 7. pag. 185. *&c.*

To

To add one *Teſtimony* further in defence of this *Argument*, I find in a *Book* lately Printed by *N. Thompſon*, Entitled, *The State of Church-Affairs in this Iſland under the* Romans, *and* Britiſh *Kings*, viz. '——In this Council (of *NICE*,) was 'further Order made, for the *Univerſal* '*Obſervation of* EASTER, upon the firſt '*Sunday* following the 14*th.* Day of the 'firſt MOON after the VERNAL 'ÆQUINOX: For the better finding 'out of which, it was recommended to 'the *Care* of the PATRIARCH of *Alex-* 'andria, every year to give notice to the 'Biſhop of *ROME*, upon what Day 'EASTER was to be obſerved; and this 'was to be communicated unto all RE- 'MOTER CHURCHES; And during 'MASS on the *Epiphany*, a DEACON, 'with a loud Voice, declar'd the follow- 'ing EASTER, whereby LENT, and 'all other *Moveable Feaſts* were regula- 'ted: And accordingly the *Britiſh Chur-* 'ches alſo were guided, until recourſe from

'ROME

'ROME was interrupted by *Domeſtick* '*Broils*, and the Invaſion of the *SAXONS*. 'And when by ſuch interruption the *Bri-* 'tains vary'd from the *Weſtern Churches*, 'they kept not EASTER as the *Quarto* '*Decimani*, preciſely upon the 14*th*. Day 'of the MOON, after the *Jewiſh* mode: 'But if that 14*th*. Day happen'd upon a '*Sunday*, they did not defer the *Obſerva-* 'tion until the *Sunday* following, as other '*Catholick Chriſtian* CHURCHES uſed 'to do.

This *Little Quotation* would bear a *Large Comment*, which I could willingly afford to it, did not I *Aim* at *Conciſeneſs*. But I refer you to the Book it ſelf, which is worth your peruſal.

III. To re-aſſume our former matter: The *Correction* by DIONYSIUS ABBAS, by virtue of the Decree of the *Council*, not of *NICE*, (though that led to this,) but of *CHALCEDON*, (as I mentioned before,) continued about 1050. years, without

out ſo much as being once queſtion'd, *viz.* unto the year 1582. No Man until that time ever daring to preſume to *Alter* the *Celebration* of this HOLY FEAST.

But then, *viz. Anno* 1582. *Errours* being ſo eminently obvious in the *Time* of its Celebration, (ſo hard and difficult a matter it is for Time and Truth long to keep company together.) The *Pious*, and worthy minded POPE *GREGORY* the XIII. was (by ſome Divine Impulſe certainly) moſt happily moved to a *Correction* of the CALENDAR, and ſo commanded the *Paſcha Novum* to be framed; which after his Name, and in Memory of ſo excellent a Service to the TRUTH, was call'd the *GREGORIAN Account*. For it was moſt apparently ſeen that the *Æquinoxes* fled Backward, *viz.* from *March* the 21*ſt.* day, unto *March* the 11*th.* day, no leſs than Ten Days in time. (A great Errour! and was moſt fit to be amended.) By reaſon of which *Anticipation*, there happen'd two FULL MOONS after

after the *Vernal Æquinox*, before EASTER could be Celebrated: And conſequently there would be TWO EASTERS in One Year; or within the Compaſs of 365 Days; as it ſtill very often happens with us in *England*, and in other Places, where ever the *JULIAN Account* is uſed, for want of a due Correction.

The obſervation of which *Grand Errour* (I ſay) occaſion'd the good POPE *GREGORY* to alter the *Calendar*, which he did by ſubſtracting *Ten Days* from the *Fourth Day* of *October*, to the *Fifteenth Day* thereof, Incluſive, *Anno* 1582. for prevention of ſo remarkable an Inconvenience as the common EASTER TABLES were chargeable withal. Which *Anticipation* of the ÆQUINOX, if continued, in proceſs of time, Our BLESSED SAVIOUR and St. *JOHN* BAPTIST, (as the skilful in Aſtronomy obſerve,) muſt come to exchange their TROPICKS; and the *Feaſt* of CHRIST's NATIVITY fall in *June*, when the *Sun* is

is in *Cancer*; and that of the BAPTIST, in *December*, when the *Sun* is in *Capricorn*. An ERROUR which greatly behoved the then *Chriſtian Authority* to command a correction of.

And for prevention of this *Irregularity*, (an offence even againſt the *Law of Nature*, as charging the orderly motions of the STARS with diſorder,) the *Roman Church* have Reform'd their CALENDAR, and PASCHAL TABLES to ſuch a degree of *certainty*, that they always produce *their* EASTER on the SUNDAY following the firſt FULL MOON *poſt Æquinoctium Vernalem*: Nearly (not fully,) agreeable to the *Decree* of the COUNCIL of *NICE*: Unto which, the Rule for finding EASTER even in our *Common-Prayer-Book* conſents, though the TABLE of this HOLY FEAST therein be very often contrary thereunto. As indeed to our ſhame it muſt, until we ſhall be ſo happy as to obtain a CORRECTION of the JULIAN CALEN-

DAR, by which our great FESTIVAL is at preſent governed.

But, what then? Is the emendation of POPE *GREGORY* exactly true? It were indeed to be wiſhed ſo, but we know it falls ſhort of *Verity*, though not ſo much as the JULIAN ACCOUNT: Yes, and calls alſo for a CORRECTION, though not ſo *loudly* and *ſtrongly*. It is a *Younger Eſtabliſhment*, and therefore more *vigorous* and *ſimilar* to TRUTH. Whereas ours is as *Antient* as the good *DIONYSIUS EXIGUUS*, and with *Age* grown very *weak* and *decrepid*, humbly imploring AUTHORITY to conſider its caſe, and yield it ſuch relief, and ſupport, as to their *Wiſdoms* ſhall ſeem moſt fit and convenient.

But although the *Gregorian Account* be not ſo compleat and perfect as may be wiſhed, I will yet acknowledge (with Mr. *Hooker*, and others,) that it is much more *Correct* and *Certain* than the *JULIAN*. And that in ſeveral regards:

Firſt,

First, (as he well obſerves,) the Quantity of the *Gregorian Year* doth better accord to the *Heavenly Motions*. Secondly, for that the ÆQUINOXES and SOLSTICES are thereby more firmly bound to certain Days. And Thirdly, becauſe EASTER is (generally) more truly Celebrated, according to the mind of the *Doctors* and *Fathers* of the *NICENE* COUNCIL.

Nevertheleſs we may complain, (with *Clavius*,) That the *Solar year* it ſelf is not exactly determin'd: The exact motion of the SUN is not truly known, as may be ſeen by comparing *Aſtronomical Tables*, even of the beſt and lateſt Authors, *Kepler*, *Wing*, *Bullialdus*, *Shackerly*, &c. Alas it is not the work of a *private Hand*, or *Head*, that can conquer this HYDRA: It becomes the tremend Pains and Endeavours of a *General Council*, with an EMPEROUR or KING preſent at it, and in the *Head* of it, thereby the better to give Encouragement to ſo *Great* and *Glorious* a *Work*; as in thoſe of *Nice*, and

Chalcedon. In the later of which, when they came to an accord about this *Holy Feaſt*, they all with one Voice made this Pious Acclamation, *Unum Paſcha in Orbi Terrarum*! There is but ONE EASTER now all the World over.

What hath been, may be, and we have the ſame *God* of *Truth* to rely on: The ſame *Ingenuity* to aſſiſt us: We want only the ſame *Induſtry*, (and I was about to ſay the ſame *Encouragement*,) with them that have gone before us.

Let us obſerve further, That this *Holy Feaſt* of EASTER, both for its Name and Uſe, of *All Feaſts* ought to be moſt punctually and truly obſerved. Of the *Name* we have ſpoken ſomewhat before, and ſomething likewiſe of its *Uſe*. But it may moreover be remembred, that the HOLY CHURCH, for the advantage of all *Pious Chriſtians*, hath appointed it to be obſerved as a time of PACIFICATION, when to bring our *Peace Offerings* to *God*, and to *One Another*. And it is there-

therefore juſtly ſtiled *FESTUM PACIS*; the bleſſed Feaſt of Peace; becauſe at this time the Sun of Righteouſneſs, and PRINCE of PEACE, aroſe from the *Grave*, (according to what was Propheſied long before of him,) to bring PEACE and *Salvation* to all Men. And how requiſite it is to have a FEAST of ſo glorious a *Memorandum*, and Immenſe *Advantage* to the World, truly Stated and Obſerved, I ſubmit to the Judgement of all *Wiſe Men*, and good *Chriſtians*.

I well remember what a great Buſtle, *Anno* 1664. there was in this *Nation*, about the right obſerving of this HOLY FEAST. The KING and COUNCIL were troubled with complaints about it: And it was alledged to the *Kings Majeſty*, that all the *Almanack-makers* for that year were *miſtaken* in the right timing of this FEAST, and had impoſed a wrong EASTER upon the World. Upon which noiſy Charge, the Learned Dr. *PELL* Chaplain to the (then) Arch-Biſhop of *Canter-*

Canterbury, wrote an Ingenious Diſcourſe in a Letter to a Friend in *London*, which was afterwards Printed, bearing this *Title*, EASTER *not* MISTIMED. In which, this worthy Gentleman, plainly proved where the *Errour* lay, and the *Aſtrologers*, or *Almanack-makers* were alſo juſtly defended, as well in reſpect of the *Truth* of their *Art*, as from an impoſſibility of their confederating together, to delude the World with a *Falſe Eaſter*, whereas many of them lived remote from *London*, and from each other, and the moſt of them unknown One to the Other. And the next year, *viz.* 1665. ſeveral of them that wrote Almanacks, as Mr. *WHARTON*, M. *WING*, Mr. *BOOKER*, and my SELF, as ſenſible of the Injuſtice, as well as Unreaſonableneſs of that ridiculous CLAMOUR, wrote a particular Defence of the ART, as to that matter, in the ſeveral ALMANACKS of that year, as may be ſeen by any that pleaſe to take the pains to peruſe them.

But

But now, that we may not only talk of ERRORS, but teach how to ſet them Strait and Even, let me here humbly and faithfully endeavour to ſhew how they may be amended.

How to keep EASTER *truly for Ever.*

In my purſuit of this *Excellent* VERITY, I have found out *Two* very *Eaſie Ways*, whereby to accompliſh this *Illuſtrious End*; (Nay, they are in ſeveral reſpects the ſame, though ſeemingly different.) as proceeding from *Two very Learned Men*, and *Excellent Aſtronomers*, even of our own Age. Which proves that the *Scientifical Genius* of this *Intelligent Nation* is not at REST until it have not only *diſcover'd*, but *done* ſomething of SERVICE to ſo great and glorious a *Truth*, as is the right Eſtabliſhment of this HOLY FEAST.

I. The firſt way I have met with for Eſtabliſhing the right obſervation of this HOLY

HOLY FEAST, that it may no more be liable to *Errour*, is from the Works of that late Learned Gentleman, Sir *GEORGE WHARTON*, Baronet.

But before I diſcover the way, give me leave, from the ſame Author, to ſhew you what great *Errours* will occur, in caſe the CALENDAR be not corrected, *viz.*

'Without a Correction of the *Calendar*, 'EASTER DAY will fall a week diffe-'rent from the Time aſſign'd by the *Rule* 'in the *Common-Prayer-Book*, as it hath 'happen'd ſince the Year of *Chriſt*, 1600. '*Twenty Times*, to *Anno* 1664. *viz.* In 'the Years 1602. 1609. 1610. 1613. 1616. '1619. 1620. 1623. 1626. 1630. 1637. '1640. 1643. 1646. 1647. 1650. 1653. '1657. 1661. 1664 And will ſo again, '(ſays this worthy *Author*) unleſs a *Re-'formation* be obtain'd,) in the Years '1667. 1669. 1673. 1677. 1681. 1684 '1685. 1687. 1688. 1691. 1694. 1697. 'And *Thirty One times more* before the 'Year 1800.

'Nor

'Nor is this all: For there oft-times 'happens a whole *Months Errour*, as to 'the time of the Celebration thereof, ha-'ving already fallen out ſo *three years*, 'ſince that of *Chriſt* 1600. *viz.* in the 'years 1625. 1652. 1655. and ſo will a-'gain, (without a *Correction* of the *Ca-'lendar*,) in the years 1679. 1682. 1720. '1723. 1747. 1750. 1774. 1777. and in 'the year 1807. For in thoſe years there 'will happen (from the ÆQUINOX,) 'two *Full Moons* before our EASTER 'can be kept.

'Nay, there falls out very often no leſs 'than 35. days, (or *Five Weeks*,) ER-'ROUR, in the time of our EASTER, 'having already fallen out ſo no leſs than '*Eleven Times* ſince the year 1600. *viz.* 'in the years, 1603. 1606. 1614. 1617. '1622. 1633. 1636. 1641. 1644. 1660. '1663. and ſo will again, (without an '*amendment* of the *Calendar*,) in the years, '1671. 1674. 1690. 1693. 1698. 1701. 'And juſt *Twenty Times* more before the 'year 1800.

'But, in the years 2437. 2467. 2491. *&c.* 'there will be 42 days ERROUR, and 'ſome time afterward no leſs than 49 'days: And after the year 2698. (if the 'old *Calendar* ſhould be ſtill retain'd) 'it will *Never again happen according to* 'the *Rule of the Church*; which fixes it 'on the *Sunday* following the firſt *Full* '*Moon* next after the VERNAL ÆQUI-'NOX. *Vid. Calend. Carol. pro An.* 1665.

Now, let us conſider the way he teaches to *Amend*, and prevent theſe ERROURS for time to come; And that is this, *viz.* ——That if all the *Biſſextiles* were *omitted* for *Fifty two Years*, that alone would gradually, and inſenſibly, without the leaſt inconveniency, bring us *Two Days* before the *GREGORIAN* ACCOUNT, and be exactly agreeable to the SUNS place at the *Birth* of our BLESSED SAVIOUR. Whereas the very *GREGORIAN* CORRECTION, (though now the Beſt and the Trueſt) would be *Two*

days

day leſs Exact; That being only reduced to the COUNCIL at *NICE*.

And, if after this, the *Biſſextiles* be kept as before (except every 132. years, wherein the LEAP-DAY muſt be omitted for ever,) or elſe, that *One Leap-Day* be ſtruck off every 100 years (except in each 400.) for ever; there would need no more to have our HOLY FEAST of EASTER, (and all other *Chriſtian Feaſtivals* therein depending) kept according to *Primitive Obſervation*.

See the Demonſtration.

For by ſuppoſing the *Tropical* Year to be (after *Bullialdus*,) 365 Days, 5 Hours, 49 Minutes, 4 Seconds, 21 Thirds, the *Annual Redundancy* allowed it by *CÆSAR*, will be 10 Minutes, 55 Seconds, 39 Thirds, which *Compleateth One Day* in 132 Years; and but 2 Minutes, 25 Seconds, 48 Thirds, over. And 3 Days in 400 Years, with 51 Minutes over;

which makes but One Day in 11294 Years, very *Inconſiderable.*

And Oh! that our *Britiſh Nation,* (as Polite in *Arts,* &c. as any other *Countrey* in *Europe,* or perhaps in the whole World.) might be but ſo happy as to aſſume the Glory of a right *Correction* of the CALENDAR, even for EASTER's SAKE! A FEAST moſt *Sacred,* as being of *Apoſtolical Inſtitution*; and ever in uſe among *Chriſtians* ſince the *Glorious Reſurrection* of our LORD and SAVIOUR.

The Good and *Pious Emperour, CONSTANTINE* the *Great,* termed it, and that truly, *The moſt* HOLY *of* FEASTS. Even that *CONSTANTINE* which firſt gave *Wings* to CHRISTIANITY; who after his having *Embraced* the FAITH of the Ever BLESSED JESUS, moſt worthily and happily *Eſtabliſhed* it by a LAW.

True it is, there hath been (as before was remembred,) many *Contentions* between the EASTERN and WESTERN *Chur-*

Churches, about the right *Obſervation* of this HOLY FEAST, and ſeveral *Councils* conven'd about it, who have endeavour'd to ſet it right. But I ſay, (with that moſt Learned and Excellent Prelate, BISHOP *ANDREWS*,) they met, not about the FEAST it ſelf, (for that was *never diſputed* by *Chriſtians*.) but about the true time of its *Celebration* only. *BLASTUS* himſelf, (though guilty of *Hereſie* in the buſineſs of this great FESTIVAL,) never denied an EASTER, but queſtion'd the *Equity* of its *Obſervation*. As indeed any Man may reaſonably do, (provided he do not with *BLASTUS* affront *Authority*,) conſidering the many *Errours* and *Opinions* which have been broach'd about it; and never fear being Branded as an *Heretick* for ſo doing.

This *BLASTUS* was the firſt Man that ſtarted the HERESY of the *QUARTO-DECIMANS*, a SECT that held it unlawful to keep EASTER, but upon the *Fourteenth Day of the Moon*; (whence it

it was denominated,) which was agreeable to the obſervation of the *Jewiſh Paſſover*. : A *Practice* no way comporting with the *Honour* of *Chriſtianity*, or of our Bleſſed SAVIOUR's Reſurrection.

II. To return from what I digreſſed: Becauſe I am enter'd upon ſo Excellent and *Divine a Theme*, (fit for the Imployment of a more Learned and Worthy Pen, I confeſs.) I will omit nothing that may be neceſſary for the Correction, and right keeping of this SACRED FEAST. I will therefore ſubjoyn another *Demonſtration* of a *Correction* of the CALENDAR. Which, (that I may not incur the hateful Cenſure of a *Plagiary*,) I do own to have found Printed *Anno* 1664. (imperfectly) with a *Table* of the MOVEABLE FEASTS for 532 years to come, from that time; Calculated by ſome *Curious Mathematical Hand*, to me wholly unknown. I wiſh I knew the Induſtrious and Laborious *Author* thereof, that I might,

might, (*Nomine*,) pay him his much merited reſpect. For had I been acquainted with that his *worthy Work* ſooner, it had ſaved me a vaſt deal of Pains in the compiling of my EASTER TABLE for more than 200 years to come, from *Anno* 1677. (an Abſtract whereof I have before Inſerted.) Which *Task* I performed at the Command of the Honourable *GEORGE PENRODDOCK*, *Eſquire*, my moſt *Noble* FRIEND and PATRON ſince deceaſed.——'Tis this.

An Eſſay *toward the* Reformation *of the* Julian Calendar.

The quantity of the *Solar Year* is ſaid to conſiſt of 365 Days, 5 Hours, 49 Minutes, 16 Seconds. Others will have it to be two or three Seconds more. I conceive two or three Seconds in this caſe makes an *Inconſiderable Variation*. I ſhall therefore adhere to the firſt, *viz.* That the quantity of the true *Solar Year* is,

365

365 Days, 5 Hours, 49 Minutes, 16 Seconds.

h.	m.	ſe.
5	49	16
5	49	16
5	49	16
5	49	16
23	17	4

The odd 5 ho. 49. min. 16. ſec. in 4 years, (as in the *Margin*,) makes but

h.	m.	ſe.
23	17	4

Which 23 h. 17. m. 4 ſe. is leſs than a whole day, by

h.	m.	ſe.
00	42	56

So that the making of the *Fourth Year* to conſiſt of 366 Days, (which we call *Leap-Year*,) doth thruſt back the VERNAL ÆQUINOX the quantity of ——— ———

h.	m.	ſe.
00	42	56

And if there ſhould be no *Intercalation* of *One Day* in *Four Years*, ſo that the *Fourth Year* ſhould conſiſt but of 365 Days; then will the VERNAL ÆQUINOX be thruſt forward in Four years, the quantity of ———

h.	m.	ſe.
23	17	04

In

In 1664. (the Number of Years Elapſed from the *Birth* of our SAVIOUR, and the *particular Year* which the AUTHOR made uſe of,) are contained 416 *Leap-Years*; which 416 being multiplied by 42 m. 56 ſec. do make 12 days, 9 hours, 40. min. 16. ſec. ſo that by the obſervation of 416 *Leap-Years* together, without the omiſſion of any one, the ÆQUINOXES are *thruſt back* in the Year of our Lord 1664. the quantity of——

d.	h.	m.	ſe.
12	9	40	16

And if the CALENDAR continue without *Reformation* for the ſpace of 1664 Years more, the VERNAL ÆQUINOX will be in *February*. For the *Reformation* whereof, I offer this Expedient.

To Reduce the VERNAL ÆQUINOX to the ſame Day upon which it was at the Birth of CHRIST.

Let *Thirteen Leap-Years* be omitted; that is, let the *Year* conſiſt but of 365 *Days*, for *Fifty two Years* following the Year 1664, and the VERNAL ÆQUINOX will inſenſibly return on the *ſame day* it was at the *Birth* of CHRIST.

See the Demonſtration.

d.	h.	m.	ſe.
00	23	17	04
00	23	17	04
00	23	17	04
00	23	17	04
00	23	17	04
00	23	17	04
00	23	17	04
00	23	17	04
00	23	17	04
00	23	17	04
00	23	17	04
00	23	17	04
12	14	41	52

It appeareth above, that the *omiſſion* of one LEAP-YEAR doth put forward the ÆQUINOX, the quantity of 23 h. 17 m. 4 ſec. and therefore the *omiſſion* of 13 LEAP-YEARS together, do make 12 days, 14 hours, 41 minutes, 52 ſeconds, (as in the Margin,) ſo that the *omiſſion* of 13 LEAP-YEARS together, will make the EQUINOXES to run *forward* the quantity of

d.	h.	m.	ſe.
12	15	51	52

It

It appeareth alſo above, That *Anno* 1664. the VERNAL ÆQUINOX was run *back* the quantity of——— d. h. m. ſe. 12 9 40 16

So that ſubſtracting 12 d. 9 h. 40 m. 16 ſe. (the *quantity* which the ÆQUINOX was run *back*, *Anno* 1664.) from 12 d. 14 h. 41 m. 52 ſe. the *quantity* which the *Omiſſion* of 13 LEAP-YEARS will thruſt forward the ÆQUINOX, *Anno* 1716. the remainder is, 5 h. 1 m. 36 ſe. By which it plainly appears, that if 13 LEAP-YEARS be omitted, (as is before expreſſed) the ÆQUINOX, *Anno* 1716. will be *too forward*, but only the quantity of—— d. h. m. ſe. 00 5 13 6

The ÆQUINOXES being thus *reduced* (or by what *other way* it ſhall pleaſe His *Gracious Majeſty* to cauſe it to be *done*,)

it being *once done*,) may be kept from *running Back*, or *Forward*, the quantity of Twenty four Hours for *Ever*, after this manner, *viz.*

To keep the ÆQUINOXES *from* Anticipation.

Let every 34*th.* LEAP-YEAR be omitted, and the *Anticipation* will not be the *quantity* of 24 *Hours* in 10000 *Years*. The *Demonſtration* whereof followeth.

It is before *Demonſtrated*, That the *keeping* of ONE LEAP-YEAR doth put *back* the ÆQUINOXES 42 min. 56 ſec. and therefore the *keeping* of 33 LEAP YEARS together, doth put them *back* the quantity of——— } h. m. ſe. 23 36 48

Alſo by *Omiſſion* of One LEAP-YEAR, (as is before expreſſed,) they are *put forwards* } h. m. ſe. 23 17 04

The

	h.	m.	ſe.
The *Difference*, or *Anticipation* therefore in 136 Years, is but	00	19	44

So that it is *Evident*, That if from *reducing* the ÆQUINOX, *viz. An.* 1716. *Thirty three* LEAP-YEARS be *kept*, and the 34*th. viz.* 1852. be *omitted*, the going *back* of the ÆQUINOXES in every 136 years, will be but 19 m. 44 ſec. And taking the 19 min. 44 ſec. (the *quantity* run *back* from the *year* 1716. to the *year* 1852.) from 5 ho. 1 min. 36 ſec. (the *quantity* it was *too forward*, *Anno* 1716.) the remainder that the ÆQUINOXES will be *too forward*, *Anno* 1852. will be the *quantity* of

	h.	m.	ſe.
	04	41	52

So that it will be above 1900 *Year* after the *Year* 1852. before the ÆQUINOXES will be put *back* the *quantity* of ONE

ONE MINUTE: And in 9000 *Years* after that, if every 34*th.* LEAP-YEAR be *omitted*, (as aforeſaid,) the *Anticipation* will not be the *quantity* of *Twenty four Hours*; and may then (by the *Omiſſion* of another LEAP-YEAR more,) be *Reduced*. Thus far this EXCELLENT AUTHOR.

Now, how requiſite it is that AUTHORITY be humbly put in *mind* of a *Matter* ſo *Auguſt* and *Weighty*, as is the right Obſervation of the HOLY FEAST of our *Bleſſed Saviour's Reſurrection*, will, I hope, moſt fully appear from the *foregoing Diſcourſe*; as alſo by divers *pre-viſional Conſequences*. For without a *Correction* of the CALENDAR, we ſhall be *Obnoxious* to many ERRORS, and moſt certainly find,

I. That within the compaſs of a very *ſmall Circuit* of *Years*, *viz.* from this very *Year* of 1687, to the *Year* 1702 (*A ſhort time* only) we ſhall be *convinced* of no leſs

leſs than *Eight* or *Nine* apparent ERROURS in reſpect of the right *Timing* of the *Holy-Feaſt* of EASTER. Almoſt as many ERROURS as *Years*. Not to mention what more will certainly be found after that *Year*; which will, (indeed) be *very Numerous*. As before you have plainly been inform'd.

II. In Tract of Time, if no *Correction* be obtain'd, the very *Seaſons* of the *Year* will be *vary'd* ſo much, that our WINTER will be found at MID-SUMMER; and our *Summer*, or *Longeſt Days*, will appear at CHRISTMASS; and our BLESSED SAVIOUR, and the BAPTIST be forced to Exchange their TROPICKS, as before you have heard.

III. The *Gregorian Calendar*, (though in it ſelf not abſolutely *true*,) will, (as indeed already it frequently doth,) carry the GARLAND from the *Julian Account*, and *make it* to be look'd on as a *ſtranger* to TRUTH.

IV. If

IV. If no *Correction* of our CALENDAR be made, we ſhall be commonly conſtrain'd to the *Keeping* of *Two* EASTERS in *One Year*, or within the *Compaſs* of leſs than 365 *Days*. As it fell out *Anno* 1668. and muſt again the *next Year* 1688. and very often afterwards.

V. Without a *Correction* of the CALENDAR, our Learned'ſt *Divines*, and *Hiſtorians*, as well as *Mathematicians*, will be at a *Loſs*, in the right aſſigning of EASTER, and ſtand *liable* to be *Taxed*, or *Twitted* with IGNORANCE in the juſt, and proper LIMITS of this *Sacred Feaſt*; as the Learned and Noble *BARONIUS* once was, by the Induſtrious *Sethus Calviſius*, that Excellent *Chronologer*.

VI. For want of an *Emendation* of the *Julian* CALENDAR, our CHURCH and STATE in *Time* will be compell'd to the *like Trouble*, as once was the good *Biſhop* of *Alexandria*, *viz.* To ſend their *Paſchales Epiſtolæ* into all Parts of His *Majeſty's Dominions*

Dominions to give *Warning* for the *right Obſervation* of EASTER which muſt prove a very great trouble.

But the *Conſideration* of theſe things, and of many *other Conſequences*, (not readily foreſeen,) hence ariſing, I moſt *humbly ſubmit* to the *Wiſdom* of thoſe in AUTHORITY over us, in CHURCH and STATE, who are (if GOD ſo pleaſe,) able, not only to *Compaſs*, but *Command* ſo great and *needful*, as well as *uſeful* a CORRECTION of the CALENDAR, which we at *this Day*, by *Authority*, muſt, and do *follow*, though in it ſelf very *Erroneous* and *Defective*.

According to this *Eſſay*, for an *Emendation* of the CALENDAR, I will here inſert a TABLE for the *true* finding out the *Dominical Letter*, and EASTER-DAY, (upon which all the other *Moveable Feaſts* depend,) for *Two hundred Years* yet to come: Which if *Authority* ſhall vouchſafe to *Approve* of, and *Countenance*, may be *continued* for *Ever*. 'Tis this which follows.

Anno Christ.	Dom. Letter	EASTER DAY	
1665	A	March	26
1666	G	April	15
1667	F		7
1668	E	March	22
1669	D	April	12
1670	C		4
1671	B		24
1672	A		9
1673	G		1
1674	F		14
1675	E		6
1676	D	March	29
1677	C	April	11
1678	B		3
1679	A		23
1680	G		8
1681	F	March	31
1682	E	April	20
1683	D		5
1684	C	March	28
1685	B	April	17
1686	A		2
1687	G	March	25
1688	F	April	14
1689	E	March	30
1690	D	April	19
1691	C		11
1692	B	March	27
1693	A	April	16
1694	G		8
1695	F	March	24
1696	E	April	13
1697	D		5
1698	C		25
1699	B		10
1700	A		2
1701	G		22
1702	F	April	7
1703	E	March	30
1704	D	April	19
1705	C		4
1706	B	March	27
1707	A	April	16
1708	G		1
1709	F		22
1710	E		6
1711	D	March	29
1712	C	April	18
1713	B		3
1714	A	March	26
1715	G	April	15
1716	F	March	31
1717	E	April	20
1718	D		12
1719	C	March	28
1720	BA	April	16
1721	G		8
1722	F	March	31
1723	E	April	13
1724	DC		4
1725	B	March	27
1726	A	April	16
1727	G		1
1728	FE		20
1729	D		12
1730	C	March	28
1731	B	April	17
1732	AG		8
1733	F	March	24
1734	E	April	13
1735	D		5
1736	CB		24
1737	A		9
1738	G		1

The Thirteen Leap-years *omitted, according to the former Rule.*

* Leap-years *continu'd as before.*

Anno Christ.	Dom. Letter	EASTER DAY	
1739	F	*April*	21
1740	E D		5
1741	C	*March*	28
1742	B	*April*	17
1743	A		2
1744	G F	*March*	24
1745	E	*April*	13
1746	D		5
1747	C		18
1748	B A		9
1749	G		1
1750	F		14
1751	E		6
1752	D C	*March*	28
1753	B	*April*	17
1754	A		2
1755	G		22
1756	F E		13
1757	D	*March*	29
1758	C	*April*	18
1759	B		10
1760	A G	*March*	25
1761	F	*April*	14
1762	E		6
1763	D	*March*	22
1764	C B	*April*	10
1765	A		2
1766	G		22
1767	F		7
1768	E D	*March*	29
1769	C	*April*	18
1770	B		3
1771	A	*March*	26
1772	G F	*April*	14
1773	E		6
1774	D		19
1775	C		11
1776	B A	*April*	2
1777	G		22
1778	F		7
1779	E	*March*	30
1780	D C	*April*	18
1781	B		3
1782	A	*March*	26
1783	G	*April*	15
1784	F E	*March*	30
1785	D	*April*	19
1786	C		11
1787	B	*March*	27
1788	A G	*April*	1
1789	F		7
1790	E	*March*	23
1791	D	*April*	12
1792	C B		3
1793	A		23
1794	G		8
1795	F	*March*	31
1796	E D	*April*	19
1797	C		11
1798	B	*March*	27
1799	A	*April*	16
1800	G F		7
1801	E	*March*	23
1802	D	*April*	12
1803	C		4
1804	B A		23
1805	G		8
1806	F	*March*	31
1807	E	*April*	20
1808	D C		4
1809	B	*March*	27
1810	A	*April*	16
1811	G		1
1812	F E		20

Anno Christ.	Dom. Letter	EASTER DAY		Anno Christ.	Dom. Letter	EASTER DAY	
1813	D	*April*	12	1851	F	*April*	14
1814	C	*March*	28	1852	* E	*March*	30
1815	B	*April*	17	1853	D	*April*	19
1816	A G		8	1854	C		11
1817	F	*March*	31	1855	B	*March*	27
1818	E	*April*	13	1856	A G	*April*	15
1819	D		5	1857	F		7
1820	C B	*March*	27	1858	E	*March*	23
1821	A	*April*	16	1859	D	*April*	12
1822	G		1	1860	C B		3
1823	F		21	1861	A		23
1824	E D		12	1862	G		8
1825	C	*March*	28	1863	F	*March*	31
1826	B	*April*	17	1864	E D	*April*	19
1827	A		19	1865	C		4
1828	G F	*March*	24	1866	B	*March*	27
1829	E	*April*	13	1867	A	*April*	16
1830	D		5	1868	G F	*March*	31
1831	C		25	1869	E	*April*	13
1832	B A		9	1870	D		12
1833	G		1	1871	C		11
1834	F		21	1872	B A		16
1835	E		6	1873	G		8
1836	D C	*March*	28	1874	F	*March*	31
1837	B	*April*	17	1875	E	*April*	13
1838	A		2	1876	D C		4
1839	G	*March*	25	1877	B	*March*	27
1840	F E	*April*	13	1878	A	*April*	16
1841	D		5	1879	G		1
1842	C		18	1880	F E		20
1843	B		10	1881	D		12
1844	A G		1	1882	C	*March*	28
1845	F		14	1883	B	*April*	17
1846	E		6	1884	A G		8
1847	D	*March*	29	1885	F	*March*	24
1848	C B	*April*	17	1886	E	*April*	13
1849	A		2	1887	D		5
1850	G		22	1888	C B		24

*The Leap year *omitted according to the former Rule.*

Now if *Authority* ſhall think fit to *approve* hereof, the ſame GOLDEN-NUMBER, ÆPACT, *&c.* may ſtill be *continued*, as is in *Uſe* with Us at the *preſent*, and no other *Alteration* required in *Either*, than what is found by this NEW TABLE, *viz.* by *Omiſſion* of 13 LEAP-YEARS, according to the *former Rule*.

Let not any *Ingenious Artiſt*, or others *wonder* that this *New Table* differs from the common EASTER TABLES, or our preſent *Ephemerides*, or the ordinary *Methods* for the finding the *Time* of this HOLY FEAST; for ſo it muſt needs do, ſince the LEAP-YEARS for 52 Years together are *omitted*, according to this *New Hypotheſis* for the *Correcting* of the preſent ERROURS attending it. By reaſon whereof this HOLY FEAST, will ſometimes, (ſeemingly,) fall upon *different Days*, not only of the *Month*, but *Week*, in reſpect of the *preſent Eſtabliſhment*. And ſo it will continue to do until *Anno* 1852. In which *Year* the LEAP-DAY,

(according

(according to the *former Rule*,) again will be *omitted*, as you may ſee by the TABLE. After which time the GOLDEN-NUMBER, and *Dominical Letter*, (as the *Table* exhibits to your view,) will come into the *ſame Order* they were, as in *former Years*, or as they *are* at the *preſent*. And then alſo the LEAP-YEARS will keep their *right Courſes*, as *now*, (except before excepted,) for *many Ages* to come, and be ſubject to no *Errour* at all.

To conclude, I have before mention'd *One* grand occaſion of *Errours* happening in the *Time* of this HOLY FEAST to be the *Preceſſion* of the VERNAL ÆQUINOX, which from the firſt *Council of Nice*, to our *Times*, hath *Anticipated* not fewer than *Eleven Days*. It falling *now* on, or about the 10*th Day* of *March*; whereas at the time of that *Council*, it was on the 21*ſt*. *Day* of the ſame *Month*, &c. But there is another *Ground* alſo of this *Errour*, (which I mention'd not before,) *viz*. The *Lunations* or *Synods* of the *Sun* and *Moon*, which

which by reaſon of the too great *quantity* allowed them, do, in every 19 Years *Anticipate* almoſt *an Hour* and an *Half*; and in 132 Years and an half, *One whole Day*: And therefore not *Exactly* to be found by the *Golden-Number*, although on thoſe *Lunations* the *Feaſt* of EASTER dependeth, as of It all the reſt of the *Moveable Feaſts*. Now both theſe together were the *juſt occaſion* of the *Roman Emendation*, whereby that CHURCH doth always produce EASTER on the *Sunday* following the firſt FULL MOON next after the VERNAL ÆQUINOX, agreeable to the *Decree* of the *Nicene Council*, and alſo to the *Rule* for finding thereof in our *Engliſh Common-Prayer-Book*.

——*When He is come* ——*He will lead you into All Truth*, S. Joh. cap. 16. v. 13.

ERRATA.

Pag. 3. line 13. read *MONAT.* p. 5. l. 11. r. *Right hand.* p. 10. l. antepenult. r. 31 *April* 2. 4. 5. p. 29. l. 2. r. *as I find.* p. 50. l. 19. in the Margin, r. 12 *d.* 14 *h.* 41 *m.* 52 *ſe.* p. 51. l. 13. in the Margin, r. 5. *h.* 1 *m.* 36 *ſe.*

POST-

IF the *Reader* prove ſo *Chriſtianly* kind, as to *Correct* the ERRORS of the *Preſs* and *Author*, I have little to Apologize for: Excepting what may poſſibly be *Objected* by ſome TENDER STOMACHS, about its being *Printed* with *Red Letters*.—To ſatisfie the *Scruple* of ſuch, I aſſure them, (1.) It was no SUPERSTITIOUS *conceit* led me thereto, but as I diſcourſe of the MOST HOLY of *All* CHRISTIAN FEASTS, ſo I had a deſire it ſhould be *Printed* ſomewhat *Semblable* to the HOLY RUBRICK, it being the moſt GLORIOUS FEASTIVAL therein. (2.) I was willing to advance the *Honour* of the *ENGLISH IMPRIMART*, and to ſhew the *Learned* of our *Chriſtian Church* and *Nation*, That *Common-Prayer-Books*, *Miſſals*, *Breviaries*, *Manuels*, &c. may be as *Nobly* and *Gracefully* PRINTED in *ENGLAND*, as in any other part of the *World*. 'Tis hoped therefore that the *Printing* thereof *thus*, may paſs without any *Siniſter Conſtruction*, or *Cenſure* of Any.

FINIS.

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